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of the many vain attempts made to connect the religion of old Mexico with those of Europe. The author makes up his mind that St. Brendan had something to do with it and reaches this curious conclusion : —

“The conclusion seems unavoidable that Quetzalcoatl was a Christian missionary from Europe, who taught Christianity to the Mexicans or Toltecs.”

LOCAL MEETINGS AND OTHER NOTICES.

LOUISIANA ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — A branch of the American Folk-Lore Society, under this name, has been formed at New Orleans. The following is an account of the organization and introductory proceedings of this Society.

Rules. — I. The members of the Association shall be elected from among such persons as may be recommended to the Executive Committee, but members shall be required as a condition of election to become members of the American Folk-Lore Society, unless there be more than one person from the same household.

II. The objects of the Association shall be to hold during the proper season monthly meetings, at which papers may be read or addresses delivered, and by means of which may be promoted the collection of American and other folk-lore, and also to further by every suitable means the objects and purposes of the American Folk-Lore Society.

III. The officers of the Association shall be a President, a Vice-President, a Secretary and Treasurer, and four Directors, who shall be elected at the stated annual meeting. These shall constitute an Executive Committee, which shall have power to conduct the affairs of the Association and elect members.

IV. The annual meeting shall be the meeting held in January.

V. The Association shall hold a public meeting once a year to encourage the study of folk-lore.

VI. The annual dues shall be fifty cents.

Officers. — President, Prof. Alcée Fortier ; Vice-President, Mrs. Mary Ashley Townsend ; Secretary and Treasurer, Mr. William Beer ; Directors, Col. William Preston Johnston, Mrs. M. E. M. Davis, Mrs. Francis Blake, Mrs. George Howe.

Original Members of the Association. — Miss M. J. Augustin, Mr. William Beer, Mrs. Francis Blake, Miss Marcia Davis, Mrs. M. E. M. Davis, Prof. J. H. Dillard, Mrs. T. S. Dugan, Mr. Edward Foster, Prof. Alcée Fortier, Mrs. George Howe, Mrs. J. Jamison, Col. Wm. Preston Johnston, Mrs. Wm. Preston Johnston, Mrs. L. C. Keever, Miss Eliza Leovy, Miss J. Morris, Mrs. J. H. O'Connor, Mrs. Caroline H. Rogers, Mr. W. O. Rogers, Mrs. W. O. Rogers, Miss D. Roman, Miss M. Roman, Mrs. Mary Ashley Townsend, Mrs. R. M. Walmsley, Miss L. Whitaker.

At the meeting in February, Mrs. Ashley Townsend read a paper giving some interesting superstitions. Colonel Johnston spoke of the value and

importance of folk-lore, and two stories were read by Prof. Alcée Fortier. The local society has begun with much interest, and is adding daily to its membership.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *November 21st.* — The Association met at the house of Miss A. L. Alger, No. 6 Brimmer Street, Boston. Remarks were made by Mr. W. W. Newell on the recent International Folk-Lore Congress in London, October 1-6, at which he had been present; he also read extracts from the inaugural address of Mr. Andrew Lang. Miss Mary A. Owen of St. Joseph, Mo., contributed a paper on Negro Sorcery, illustrated by the exhibition of objects connected with witchcraft.

December 19th. — The meeting was held at the house of Dr. Clarence J. Blake, 227 Marlborough Street, Mr. Dana Estes presiding. Mr. Henry R. Lang of New Bedford, Mass., gave a paper on "The Portuguese Element in New England." In the course of this paper, Mr. Lang considered the manner of life of the Portuguese population, their occupations and dwelling-places, their locutions and superstitions, and the national poetry. After the paper, a discussion followed in which several members took part.

January 15th. — The meeting was at the house of Mrs. W. B. Kehew, 107 Beacon Street. Mr. Charles L. Edwards of Clark University read a paper on Negro Music, he having made a collection of melodies at the Bahama Islands. In the paper, the formation and history of this music was considered, the melodies noted being illustrated by the piano, and with the voice by singers engaged for the purpose. The writer pointed out the rude and primitive character of African music, its modification under European influences, and the recent degradation of negro song, in consequence of the more formal and vulgar compositions of the concert-room, — these commonplace productions gradually penetrating to the plantation, and destroying the quaint and original character of true negro folk-song.

An entertainment, under the name of "The Japanese Dance," was given on January 27, by members of the Association, the managers being Miss A. L. Alger and Mr. W. G. Chase. The dancers were professional performers, Miss O Miyo San and Miss O Yayi San, now living in New York. The dances presented histories or the phenomena of nature, depicted by gesture and motion. The titles of the exhibitions were: *Harusame* (the Dew of Spring), seeming to be an indication of the falling of dew on flowers; *Kionishiki* or Kyoto Brocade, in which an attempt was made to set forth weaving of this stuff; *Sedogahataki* (the Vegetable Garden), a humorous dance, portraying the gathering of pumpkins, and tripping over the vines; *Goshorasuma* (called also the First Plum Blossoms) said to illustrate the first love-letter of a young maiden; *Itakodezima*, or Lily Flowers among the wild grass in the peninsula of Iraka. Interspersed were conjurers' tricks and dwarf-dancing, a representation of dwarfs, by Ohtaki San. The entertainment resulted in a profit of \$438, of which \$200 was assigned to The American Folk-Lore Society, to assist in the foundation of a Publication Fund, the remainder being reserved for the occasions of the local Society.

CHICAGO FOLK-LORE SOCIETY. — The secretary of this new society furnishes the following information : — The preliminary meeting was held in December, 1891. At this meeting, which was at the rooms of the Woman's Club, Prof. F. W. Putnam made remarks on the study of Folk-Lore, and on American Folk-Lore Societies. Captain E. L. Huggins, U. S. A., gave a short paper on Indian Folk-Lore, and also advocated fairer treatment of the natives of this continent. Rev. E. R. Young, a missionary among the Cree Indians, related tales of Indian life, and spoke of his experience in forming an Indian alphabet.

The Society held its second meeting at the residence of N. K. Fairbank, Michigan Avenue, Chicago, on January 8, 1892. Miss Emma C. Sickles, a lady prominent in work among the Indians, read a native account of the Messiah craze, and recited two original Sioux Ghost Dance songs. Miss Sickles also exhibited ghost-shirts, a string of feathers, eagles' claw and medicine used as a charm by ghost-dancers, a belt taken from a scaffold-grave, which is regarded with great superstition by the Indians, and a "ghost bird," consisting of the head and tail of a bird joined together.

Captain E. L. Huggins, U. S. A., followed Miss Sickles, corroborating the accounts of the Ghost Dance, and relating many interesting points in his experience among the Indians. He gave an especially entertaining account of a conversation with Smohallow, a Sioux chief. Smohallow thought it sacrilege to till the ground, and predicted punishment upon the whites for changing the face of nature. Wisdom, he said, came in dreams, and workers did not dream ; hence, work was not wise. White men are only heat and matter, and will fade away, while the substantial red men will endure. Captain Huggins called attention to the marvellous understanding or instinct that enabled the Indians from great stretches of country to arrive at Walker's Lake, during the ghost dances, at nearly the same date.

Mr. George W. Cable told a Creole folk-tale or legend of the Louisiana forests, and sang the song of the forest wind among the trees.

The Secretary read a letter from Rev. David Utter of Salt Lake City, giving some account of modern Mormon superstitions.

This Society numbers more than sixty members.

President. — Franklin H. Head.

Vice-Presidents. — Captain E. L. Huggins, U. S. A., Indian Folk-Lore. Mrs. Potter Palmer, Woman's Work. Major Joseph Kirkland, Western Dialect. I. S. Blackwelder, Scandinavian Folk-Lore.

Treasurer. — Dr. S. J. Jones.

Secretary. — Lieut. F. S. Bassett, U. S. N.

Directors. — Mrs. Nelson A. Miles, Miss Helen G. Fairbank, Mrs. Fletcher S. Bassett.

FOLK-LORE SECTION OF THE MUSEUM OF ARCHÆOLOGY OF THE UNIVERSITY OF PENNSYLVANIA, LOAN EXHIBITION, 1892. — Many of the objects collected in the Folk-lore Section of the Museum of Archæology of the University of Pennsylvania are now on exhibition in the Loan Collection of objects used in Religious Ceremonies. The Loan Collection consists

chiefly of idols and ceremonial objects from Egypt, India, China, Thibet, Birma, Japan, America, Polynesia, and Equatorial Africa, but these are supplemented with charms and objects used in divination, of which a large number have been obtained since the establishment of the Museum some two years since. Among them are a series of objects worn for protection against the evil eye, given by Mrs. John Harrison and collected by her during her recent visit to the East. A catalogue of the exhibition is being printed, which will contain sketches of the great religions of the world, by Mrs. Cornelius Stevenson, Dr. Daniel G. Brinton, Dr. Morris Jastrow, and others.

BIBLIOGRAPHICAL NOTES.

BOOKS.

MANN UND FUCHS. Drei Vergleichende Märchenstudien, von KAARLE KROHN. Helsingfors : J. C. Frenckell & Son. 1891. 4to, pp. 70.

In this treatise, the author, Mr. Kaarle Krohn of Finland, a son of the well-known Julius Krohn (investigator of the Kalevala), offers a study of three Finnish animal tales, relating to the fox. The first story recites how a farmer, while ploughing, curses his lazy oxen, calling them bear's-meat. The bear hears the curse, and demands the oxen. A fox appears as savior, and by imitating a party of hunters, so frightens the bear that the latter wishes to pass for a stump, and is killed by the farmer with his axe. The man afterwards cheats the fox out of the promised reward. The tale is found, not only as surviving in Eastern and Northern Europe, but also in French mediæval romance. The toughness of popular tradition is illustrated by the singular fact, that the modern version of the remote north in some respects seems more original than the literary one of the twelfth century. In India the story is told of a tiger instead of a bear. Mr. Krohn concludes that the tale originated in the north of Europe, an opinion natural to a scholar of that region, but still open to debate.

The second story is that in which a crocodile or serpent who has been saved by a man wishes to eat him, on the ground that this is the way of the world, in which the benefited usually devour their benefactors. This tale has been very popular, being familiar not only in Asia and Europe, but also in Africa, and having been brought by negro slaves to America, where it meets us in the tales of Uncle Remus as a narrative of Brer Rabbit and Brer Wolf. Krohn locates its origin in Egypt. The third tale is of literary origin, having been introduced by translation from printed sources.

The views of Mr. Krohn concerning general questions are correct and scientific. He perceives that in folk-tales we are dealing not with individual traits, which may be considered separately, but with complicated wholes ; he understands that this circumstance is fatal to the explanation of the similarity of popular traditions on the supposition of independent and separate origination, a theory to which, strange to say, some students of folk-lore in England are still inclined, but which our present knowledge puts